Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, AUGUST 25, 1832. NO. 34.

RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXVIII.

JOHN FREDERICK OBERLIN.

This remarkable man has been occasionally noticed in the Register. We not long since called attention to the very interesting memoirs of him, recently published at Cambridge, by Hilliard & Brown. We know not how extensively this book has been circulated. We have reason to suppose, however valuable and interesting as it is, that but comparatively few of our readers have seen it. We think that we cannot do them a better service than by quoting a few passages.

The memoirs of an individual, whose whole life has been devoted to pious and disinterested exertions for the temporal and spiritual good of mankind, have not unfrequently proved the means of awakening the desires, and strengthening the resolutions of others to follow him in his career of benevolence.

Such an individual was John Frederic Oberlin, a person whose indefatigable efforts for upwards of fifty years, to benefit the simple villagers who constituted his flock, entitle him to universal esteem and admiration. The writer earnestly hopes that the recital of his labors may, under the divine blessing, tend to confirm the zealous and encourage the weak, and lead all who hear it to catch a portion of that sacred glow by which he was himself animated.

His character, as displayed in the uniform tenor of his life, presented a remarkable combination of varied excellencies; for whilst much exalted sanctity and intrepid zeal were conspicuous, an unwearied ardor in doing good, and a habitual willingness to renounce his own interests to promote the well-being of his fellow creatures, were equally evident. In addition to this, his extreme simplicity, conscientious integrity, sweetness of temper, and refinement of manners, caused him to be both ardently loved and sincerely revered; whilst his industry, his agricultural skill, his knowledge of rural and domestic economy, and the energy with which he carried his plans into effect the moment he was convinced of their utility, rendered him not only an example, but a blessing to the people among whom he resided, and afforded a delightful proof of the advantages that may accrue from a union of secular and spiritual duties.

EARLY DAYS OF OBERLIN.

Our young readers cannot fail to be pleased, and we trust they will have the grace to be benefitted by the following account of the early days of Oberlin.

John Frederic Oberlin was born at Strasbourg, on the 31st of August, 1740. His father, a man of considerable attainments and respectability, though not in affluent circumstances, held an office in the Gymnasium of that city, and devoted his hours of leisure to the instruction of his nine children, to all of whom he was most tenderly attached. They in return looked up to him with devoted fondness, and acquiesced in his wishes rather from motives of sincere affection than filial duty, ever anticipating his desires, and anxiously promoting his happiness by every means in their power.

Notwithstanding the scantiness of his income, he was in the habit of giving each of his children a present of two pfenninge every Saturday to spend as pocket-money in fruit or cakes; and the following pleasing anecdote, in allusion to this circumstance, is related as an early trait of the little Frederic's character:—When the tailor's or shoemaker's bills were brought home on a Saturday night, as he knew that his father, who was a man of remarkable integrity and punctuality, always liked to discharge them immediately to their full amount, without deducting, as the tradesmen frequently wished him to do, and as is the usual practice, the odd pence, he used to watch his countenance, and if he imagined from its downcast expression that he was in want of money, to run to his savings-box and return in triumph to empty all his little store of weekly pfenninge into the hands of his beloved parent.

But this was only one among the thousand instances of generosity and benevolence for which he was, even from his earliest infancy, so peculiarly distinguished. Self-denial ever seemed his ruling principle; and he was never so happy as when an opportunity of relieving the oppressed, or the distressed, presented itself to his notice. I shall mention some more anecdotes of a similar description, because it is interesting to trace the germ of those dispositions, which, when ripened into maturity, brought forth such remarkable fruits.

As he was one day crossing the marketplace, when his little box of savings was nearly full, he saw some rude boys knock down a basket of eggs, which a country-woman was carrying on her head. The woman was in great trouble, when Frederic not only rebuked the boys with much spirit, but ran home, fetched his box, and presented her with all its contents. Another day, he was passing in Strasbourg market, by the stall of an old clothes' vender. A poor infirm woman was endeavoring, without success, to procure an abatement in the price of some article she appeared to be particularly desirous of purchasing. She wanted two sous to complete the sum demanded, and was on the point of leaving the stall from her inability to give them. Frederic, pretending to be engaged with something else, only waited for her retiring, when he slipped the two sous into the dealer's hand, and whispered him to call back the poor woman and let her have the gown; and then, without stopping for her thanks, instantly ran away.

He at another time saw a parish officer ill-using an invalid beggar in the street; and following the impulse of the moment, totally regardless of consequences, he placed himself in a spirited manner between what he thought the oppressor and the oppressed, reproving the former in strong terms for his inhumanity. The officer, indignant, at such an interruption, wished to arrest the little fellow; but the neighbors, who knew and loved the boy, came running out of their shops to his assistance, and compelled the man to desist. A few days afterwards he happened to be walking in a narrow lane, when he saw the same person at a distance. "Shall I run away?" thought he to himself. "No: God is with me. I relieved the poor man, and why should I fear?" With these reflections he proceeded on his way; and the officer, smiling at him, allowed him to pass unmolested.

This early horror of injustice and oppression was implanted by his parents, whose wise instructions and virtuous example were, in his case, crowned with the most gratifying success. To his pious and highly accomplished mother he often acknowledged himself indebted for his love of "things that are excellent," and for the desire that he subsequently felt of dedicating his talents and his powers to the good of others.

[From the Christian Monitor.]

LETTER TO A LAYMAN.

Dear Sir—At our last interview, I was very glad to find that you were so well acquainted with the doctrines of the gospel as they are understood by Unitarians; that you were convinced of their truth; and that you were forward to acknowledge and defend them. You seem to be established in our views of religion, and earnest to have them known and embraced by others. I trust you will believe me, when I tell you, I esteem you highly; and that I feel very deeply interested both in the cause of divine truth, and in your spiritual welfare. I think that one could not long be in company with Mr ——— without being pleased with him. Having made these declarations of esteem and attachment, suffer me, my dear friend, as a proof of the sincerity of my regard for you, to open to you my heart freely and plainly on a subject of the greatest importance. I was glad to find you a unitarian in sentiment; and those evidences of virtue which your dispositions and conduct afford me, easily persuade me that you are not a stranger to the exercises of piety. But how sensibly you feel your dependence on God, and your accountability to him; how warmly, and constantly you love him; with what fervor and frequency you pray to him; with what diligence and devotion you read and meditate on the truths and precepts of his holy word; how penitently you confess your sins; how ardently and faithfully you strive to grow in every Christian grace and virtue; how much gratitude you exercise towards Christ; how lively your faith and hopes in him are; how strong your desires are to possess his spirit, to obey his commands, and to follow his example; how deeply you feel your obligations to own, love, honor, and imitate him;—I know not. You have not been thoughtless and indifferent about these things, I trust; and by serious self-examination, you can tell how sincerely you have endeavored to prove yourself the friend and disciple of Jesus Christ. That you are wholly unmindful of him, and of these duties, and exercises mentioned above, is what I am quite unwilling to believe. But let me express my friendship for you by expressing my solicitude for your eternal welfare. I know not, whether you have ever been baptized. To me this seems to be a plain duty enjoined upon all who believe and love Jesus Christ. And there are some other very important duties, which I think you have neglected. You know what I mean. You have not made a public profession of religion.—You have never commemorated the death of the Savior by observing the ordinance of the supper. There is nothing difficult in the performance of these duties; nothing unreasonable in their being required, that I can see; and they certainly seem to be plainly, forcibly, and solemnly taught in the New Testament. I grieve that you have not yet joined the church, and employed the means there offered you for cherishing a grateful remembrance of your Savior, and for increasing the piety of your heart, and the joy of those who love you, and the influence of your character on all who know you. You love God: why will you not testify your love by a cheerful obedience to his Son, who tells you to confess him before men, and says, 'this do in remembrance of me?' You are earnest to defend and spread our views of religion; I entreat you to consider, how much more you might do to forward this good and merciful work, would you cordially and immediately attend to those duties of which I have been speaking? It would warm and encourage you to greater exertions, and your exertions you might reasonably hope, would be crowned with more abundant success. You would induce others to follow your example. When they see you, so intelligent and amiable, sustaining so fair a character, yet neglecting to join the church and to observe the positive institutions of the Christian religion, will they not be likely to draw inferences from your character and practice unfavorable to their own piety and to the cause of religion? You are respected and beloved, though you disregard these duties. Why may they not safely neglect them? Why may not all? You can readily see the tendency of these things. May you give them that serious attention, of which they are worthy! Should you become an earnest and active member of the church, think, how you would rejoice the hearts of all the members of it! How would you strengthen and animate them by your presence!

You love your minister. I have heard you speak in his praise. I know also that he has great regard for you. But can you not easily imagine that your absence from the Lord's supper fills him with sorrow? Can you not easily imagine that anxious questions often arise in his mind concerning you? You know he has many trials to endure—you feel for him. You are ready and generous to support him, though others turn aside and forsake him. He is very grateful to you for these things. But consider, my dear friend, how glad you might make him by coming forward and professing yourself a disciple of Christ and a member of his church! Think how much better he could bear the absence of those who have gone away, if all those who remain, would also give him the privilege and pleasure of meeting them at the Lord's table! May you and all his friends duly consider these things. Soon you would make him know that he was not alone nor deserted. How many of the middle aged and the young would he see joining him in all the most interesting services of religion.

I speak with warmth on this subject, and why should I not? Let me once more entreat you to give it that serious attention which it deserves. I do hope, that you will ere long account it your duty, your privilege, your honor, and your pleasure, to comply with all the terms of salvation made known to you in the gospel. Many when sick, and dying, have deeply lamented that they had neglected these things. Many have in such seasons, desired to be baptised, and to commemorate the death of their Saviour. But I never heard of one, who when departing out of the world, expressed any regret, that he *had attended* to these duties. I need not add, that multitudes have *rejoiced* that they *had attended* to them. My prayer is, that you may become altogether a Christian.—Let these things occupy your mind. Do not banish them from your thoughts; nor defer them from year to year or from day to day. I cannot think of closing this letter without mentioning one more inducement to your joining the church. I have plead the cause of religion, of your minister, and of your friends; shall I not speak a word for one who is most justly near and dear to you by tender and affectionate ties? Need I say, that she will be glad to see you performing these duties, and glad also to follow your example? Is she not anxiously waiting for you? Here I might say many things more, but you can anticipate them. May they touch your heart, and persuade you to listen to the councils of your

affectionate friend, J. F.

BARABBAS PREFERRED.

This is the title of an excellent sermon by Mr. Frothingham, in the July number of the Liberal Preacher. The text is John xviii. 39, 40. The closing words are, "Then cried they all again saying 'not this man, but Barabbas.' Now Barabbas was a robber."

Not only was Jesus Christ numbered among the transgressors, but before a public tribunal, and in the presence of a vast multitude, he had a malefactor preferred to him; preferred to him by his own people, preferred to him with the solemn choice set distinctly before them, preferred with a shout of savage violence. This was the greatest and most cruel reproach that could have been cast on him who knew no sin. It has been recorded by all the evangelists; and in the book of Acts Peter is represented as upbraiding the Jewish people on that very account; 'ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the prince of life.'

What had he done to deserve that from them? There was neither guile in his mouth nor injustice in his hand. He had taught them in their sacred places and healed them in their streets. He had fed them in their crowds and comforted them in their private dwellings. He had brought the insane among them to their right mind, and restored their lost ones from the grave. The whole object of his life had been to do good in word and in deed. What could have provoked against him so merciless a return? What could have converted the natural sentiments of gratitude toward one so beneficent, of admiration for one so godlike, into that unrelenting hate?

To the question at the conclusion of this extract, Mr. F. replies, that though this conduct of the Jews seems at first view inexplicable, it may be accounted for when we consider that it was done by a disappointed, irritated and irresponsible multitude, misled by their chiefs—the priests and religious agitators of that period, 'who saw in Jesus the enemy of their ill-used power, the fearless exposer of their hypocrisy and superstition.'—And 'why,' inquires the preacher, 'should we dwell with surprise on the incident before us?'

Do not prejudice and passion, and the guidance of wicked men, and the evil heart of unbelief, produce everywhere like consequences? Is not Christ still rejected? Is not Barabbas still preferred? Is not that scene of shame acted over again, whenever the clamor of false opinions and bad affections is raised round the hall of our judgment, and the difference between what is the best and what is the worst of conceivable things, is undiscerned and uncared for and drowned in that swelling outcry and disorder? It is so. Do not wonder, then, at the history, as if it told you something incredible. It is repeated in a thousand versions of human unreasonableness, insensibility and guilt. Like most of the strange occurrences that shock belief, you have only to reflect upon it to find that it is no more strange than your personal experience of man. You will see resemblances to it in your own day.—You may perhaps discover the interpretation of it in your own breast.

You prefer Barabbas to Christ, who extol in your hearts the oppressors and slayers, above the instructers and benefactors of your race; who are dazzled with the daring achievements of them that defy the meek laws of heaven, and desolate the fair heritage of the earth; and who think little, in comparison with such, of the humble services of goodness and the silent victories of truth.

The following disconnected passages are not only to be admired for their beauty of diction, but heartily responded to for their truth of sentiment. May their solemn admonitions come home to our hearts.

Cease to undervalue the humble and lowly, for the master of Christians was so. Cease to exalt the evil doer, whatever his ability may be, whatever his good fortune, whatever his renown, into the notice and regard that should be reserved wholly for the just. Estimate men according to the excellence of their characters, and not according to the noise of their repute. Honor them for the benefits that they are laboring to spread, and not for the mere effects, independent of moral qualities and the public good, that they may have found means to produce. Be not caught with the glare of exploits in mischief. Strip off the gilding from false fame. Consider those who contribute to the comfort or the improvement of their brethren above those who have shaken the earth with the hoofs of their ambitious battles. Then you have been trained in the right school. You have come to discern things as the Scriptures reveal them. You have learnt of Christ. But reverse all this. Make idols of the world's mighty ones. Go with the crowd. Join your shout where the acclaim is the loudest. Make of no account the earnestly diligent, whose works are works of utility; the meek and kind, whose views are all views of benevolence; the quiet students and simple-hearted expositors of nature and truth; the bold only for righteousness, and the conquerors only of the evil that there is in the world.—Then you have in your souls rejected the Christ of God. You have preferred a malefactor before him.

Again. Barabbas is preferred when we love our prejudices better than the truth; or a headstrong will than a sober duty; when we follow the bent of our passions instead of the commandment of the Lord, and choose to exercise wrath rather than mercy. Yet all these things are done continually.

There are they, who would rather humble an enemy than make him cease to be one; the petulant, whose words are intended to hurt and not to heal, the vindictive overlooking every thing in the way to their revenge. What do their hearts call out for otherwise or less than what was demanded by the Jewish populace, 'not this man, but Barabbas?'

It is so that ungracious passions now, as they then did, blind us to the perception of what is just, and harden us against the love of what is good. Marvel not then at those ancient transgressors, but look well to yourselves. If you cherish a temper and habits like theirs, you will always be doing a work like theirs. Whenever you are fierce and unrelenting, whenever you submit inflammable feelings to the breath of designing men, whenever you so prejudge the will of heaven as to be impatient of every thing that does not correspond with that rash judgment, whenever you prefer the hurt of your neighbor to his happiness, or any maddening habit of your own to a sober self-government, or a lie to the truth of God, then the act of disclaiming Christ is committed again, and you have put him to an open shame.

HIBERNIAN BIBLE SOCIETY.

We gave last week some extracts from the speeches of gentlemen at the late anniversary of the Irish Unitarian Association. Among the speakers was Rev. Dr. Drummond, whose remarks principally referred to the British and Foreign Bible Society, and to the recent attempts to defeat its operations in consequence of its admitting Unitarians as members. The following extract refers particularly to similar attempts in regard to the Hibernian Bible Society.

The same anti-christian spirit which wrought in England extended its baleful influence to our own island, and attempts, though of a less public nature, similar in wickedness and folly to those made in London, were made to subvert the Hibernian Bible Society. The good sense and Christian feeling of this Society, united to a regard for principle and consistency, baffled those attempts, and, it is to be hoped, will continue to baffle them should they be ever repeated. Trinitarians are fond of boasting, to their shame, that no Socinians—meaning Unitarians, for they are fond of nick-names—are ever admitted to their councils, or to any share in the management of their affairs. This is assuredly not fair. They who are members of a society, who are acknowledged to be such by the receipt of their subscriptions, who have always evinced an honest desire to act faithful to the principles on which the Society was constituted,—who, in the purity of their morals and the rectitude of their conduct, would not shrink from a comparison with the best of the exclusionists,—ought to have their representatives in the committee and on the platform. Whence so much anxiety to exclude them? Have they in any mode rendered themselves unworthy of the holy brotherhood? Have they ever betrayed the great principle of the Bible Society, and made use of an influence, derived from their connexion with that Society, to circulate tracts and comments in support of their peculiar doctrines? Have they distributed the Bible, without note or comment, with the right hand, while with the left they were scattering their creeds, articles, and confessions of faith? Had they one face for the privy council and another for public exhibition? Have they at any time claimed precedence of men, their superiors in virtue and learning, or used an undue influence to keep an orthodox brother in the back-ground, and to plunge him in the deepest shade, lest, being discovered, he might become an object of that popular regard which the orthodox are so anxious to monopolize? Unitarians know well how they have been treated by Bible Societies, and assuredly they cannot boast that it has been according to the golden rule of Christianity; but they scorned to complain;—if good were done, they remained satisfied; they were little ambitious of distinction among the orators of the Rotunda. They rejoiced to see that the Bible was distributed, conscious that the Bible is their most powerful and efficient advocate. The projectors of the Trinitarian Bible Society have given Unitarians the most decisive triumph; they have virtually sealed their testimony to the truth of Unitarian Christianity. Whence their anxiety to form a Trinitarian Society and make a profession of belief in the Trinity the condition of membership? Where, but from a consciousness that the Bible is a Unitarian book? Whence but from a secret and well-founded conviction that the Bible, without note or comment, will make all honest and unprejudiced readers Unitarians? They have betrayed their want of confidence in the Bible to teach the doctrine of "Three in one." They would stamp Trinitarian on its back as a talisman against the omnipotence of truth. They dare not send it forth on the strength of its own merits. They are afraid to trust it alone;—it will propagate the soul-destroying heresy,—it will unteach all that has been taught by Athanasius and Calvin. That it has already produced some of these effects we may rest persuaded; and how should it not? The Bible is Unitarian throughout; anti-trinitarian in the beginning, anti-trinitarian in the middle, anti-trinitarian in the end. It knows as little of the doctrine as of the terms Trinity and Trinitarian, and that is nothing; but it teaches that God is one person, an intelligent Being, the Creator and the Father of all. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." In all that was written by Moses and the prophets, and taught by Christ and his Apostles, we can discover nothing of a Trinity, nothing of a Platonic, an Aristotleian, a Pythagorean, a Brahminical, a Runic, a Sabellian, or a Swedenborgian Trinity, nor any of the three-score and ten Trinities which have claimed in turn the belief and imposed on the credulity of mankind.—Christianity repudiates the very name of Trinity as a heathen abomination,—an insult to reason, a blasphemy against the most sublime truths of Revelation.

[From Niven's 'Biblical Antiquities.']

SHEPHERDS IN THE EAST.

The flocks were tended by servants; also by the sons, and frequently by the daughters of the owner, who himself was often employed in the same service. In the summer they generally moved towards the north, or occu-

pied the loftier part of the mountains; in the winter they returned to the south, or sought a favorable retreat in the valleys. A shepherd was exposed to all the changes of the season, as the flocks required to be watched by day and by night, under the open sky. Thus Jacob describes his service:—"In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So also the shepherds were watching their flocks by night, when the angel of the Lord came down with the glad tidings of a Saviour's birth. The flocks however, did not give so much trouble as we might imagine such vast numbers would. They grew familiar with the rules of order, and learned to conform themselves to the wishes of their keeper on the slightest notice. They became acquainted with his voice, and when called by its sound, immediately gathered around him. It was even common to give every individual of the flock its own name, to which it learned to attend, as horses and dogs are accustomed to do among us. If the keeper's voice was at any time not heeded, or could not reach some straggling party, he had but to tell his dog, who was almost wise enough to manage the flock by himself, and immediately he was seen bounding over the distance, and rapidly restoring all to obedience and order. When he wanted to remove them from one place to another, he called them all together, and marched before them with his staff in his hand, and his dog by his side, like a general at the head of his army. Such is the beautiful discipline which is often seen in the flocks of the eastern shepherds. With a knowledge of these circumstances we can better understand the language of our Saviour, in his beautiful parable of the shepherd and his flock:—"The sheep heareth his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of strangers."

FORMATION OF THE CHRISTIAN CHARACTER.

You desire to be a Christian. To this are requisite three things; belief in the truths which the gospel reveals; possession of the state of mind which it enjoins; and performance of the duties which it requires: or, I may say, the subjection of the mind by faith, the subjection of the heart by love, the subjection of the will by obedience. This universal submission of yourself to God is what you are to aim at. This is Religion.

Observe how extensive a thing it is. It is a principle of the mind; founded upon thought, reflection, inquiry, argument; and leading to devotion and duty as most reasonable and suitable for intelligent beings.

It is a sentiment or affection of the heart; not the cold judgment of the intellect alone, in favor of what is right; but a warm, glowing feeling of preference and desire; a feeling, which attaches itself in love to the Father of all and to all good beings; which turns duty into inclination, and pursues virtue from impulse; which prefers and delights in that which is well pleasing to God, and takes an affectionate interest in the things to which the Saviour devoted himself.

It is a rule of life; it is the law of God; causing the external conduct to correspond to the principle which is established, and the sentiment which breathes, within; bringing every action into a conformity with the divine will, and making universal holiness the standard of the character.—*Ware.*

DISCOVERY AND CORRECTION OF FAULTS.

If we would discover and correct all our faults, we must finally listen to the voice of conscience. We must daily seek to enlighten this inward monitor, by the devout study of christian principles. We must let her admonitions guide us implicitly, as a man follows a conductor whom he believes to be trustworthy through paths to himself all unknown. But he must never mistake the wicked suggestions of passion, or interest, or obstinancy, for her instructions. We must not plead conscience as an excuse for any action or any course of conduct, unless it is in strict accordance with the precepts and example of Jesus. Any feelings or any actions which are not sanctioned by the plain rules and acknowledged spirit of his religion, are not the fruits of a healthy conscience. We must therefore scrutinize every motive and principle of action and bring them into subjection to the divine standard. And in order to succeed in our endeavors, we must ever accompany our hearing, our reading, our self-examination, and our self-cultivation, with this humble ejaculation: 'Lord, cleanse thou me from secret faults; keep back thy servant also from presumptous sins!'

[For the Christian Register.]

CHURCHES.

Mr Editor,—The inaccuracy of newspaper statements on many subjects, requires that like other statements they should be received with great caution. In a newspaper not inferior to any other in the United States for its fair and high reputation, (the National Intelligencer) I find the following.

Churches in the United States in 1831.

Whole number,	12,000
Baptists and Methodists together,	4,484
Presbyterians,	1,472
Congregationalists,	1,381
Episcopalians,	922
Roman Catholics,	784
Dutch Reformed,	602
Friends Societies,	462
Universalists,	298
Lutherans,	240
Unitarians,	127
Jews,	96
Calvinistic Baptists,	84
Swedenborgians,	73
Moravians,	56

It is believed that from this statement no correct idea could be formed of the relative numbers of each denomination. The "4,484 Baptists and Methodists together," may probably mean Methodists and Free Will Baptists, or Christian Baptists as sometimes called. The Methodist and Christian or open communion Baptist churches consist in many, and it is believed in most cases, of very few members in the Southern and Western parts of the Union. In new and thinly settled parts of the country, where 'two or three have been gathered together,' or a very few have united, the travelling preacher has recognized them as a church. In this way, churches without regular and proper places of worship, or a regular ministration, have been multiplied, and would on paper seem to outnumber all others. Presbyterians and Congregationalists are set down separately. It is well known that in a multitude of cases there is between them a mere *nominal* difference. Their doctrines and forms of worship are the same.—The Dutch Reformed churches are in their essentials the same as Congregationalists. The same is true of the Lutherans. Their doctrines, modes and principles of church government are the same as those called Congregational or Presbyterian.—The Unitarians are classed separately. The Unitarians are generally, if not universally, Congregationalists in modes and forms and plan of church government. Many of those called Congregational are in all respects Unitarian churches.—The term Congregational has no reference to *doctrines*. It includes those maintaining a wide dissimilarity in doctrine. The distinguishing trait in Congregationalism is, that it has no hierarchy; it admits no power or authority in the priesthood over the churches. Each ordained minister is a member of the church and has no power in government above any other member of the church. The Congregational system of government is therefore purely Republican. This is the case with all Unitarian churches, and with some of other denominations. All churches on this plan have in themselves individually, the entire and independent right of church government and prerogatives. Councils have no authority over them against their consent. Probably a majority of the Presbyterian churches are as truly Congregational in their doctrine and plan of government as are many of those called Congregational in different parts of New England.

It will be found on examination, it is believed, that in forms of worship, and in government and discipline, there is between Presbyterians, Congregationalists, Dutch Reformed, Lutherans and Unitarians, even a much greater uniformity than between the Baptists and Methodists classed together.

The relative number then would stand thus:

Different denominations in modes of worship and in principles of government and discipline essentially Congregational,	3,822

The Calvinistic Baptist churches, that is, as I understand it, churches of close or exclusive communion are set down at 84 in number. Their number must exceed this. There must be some mistake in the plan of classification, that unjustly diminishes some and magnifies others. Christians as well as others have a claim to be fairly represented. To do this by numbering churches under given names would be impossible. These remarks are submitted on a statement which appears to be imperfect, and might have some improper influence, although intended to give fair and useful information. There is one great advantage in the division of Christians into various sects.—This division is likely to be a perpetual safeguard against all designs and combinations unfavorable to religious liberty; and it may at the same time teach all the duty of mutual forbearance and mutual love.

A Reader.

[For the Christian Register.]

Mr Editor,—By inserting the following you will oblige a country subscriber.

PASTORAL DUTIES.

Perhaps there is no part of a pastor's duty which is more important than his visits to the people under his charge. It is to be feared that the importance of this duty has not been duly estimated. In the private and familiar conversation with his friends, the minister can impart much useful instruction, strengthen the bonds of union, and draw his people around him so that nothing shall be able to separate them. Are there any ministers who are particularly negligent in the performance of this duty? If so, they may rest assured that they omit one of the most important duties which they owe to God and to his church. They are causing many bitter, though perhaps by them unheard complaints, and sowing the seeds of discontent. Perhaps at no period were the visits of pastors more necessary than now, a spirit of inquiry is abroad; all minds are turned to the important subject of religion; influences unseen and almost unknown are made to bear upon the minds of those who believe that our religion is the religion of Christ. At this time when the mass of the community are ready to listen to expositions of our principles, and so desirous of intercourse with our religious teachers, there is certainly a strong claim on the active services of our clergy. Unitarian ministers seem now called upon no less than others, may we not say even more than others, to devote a large portion of their strength to practical duties, to the familiar instruction of their flock. And as surely as truth and piety are pleasing in the sight of God,—these labors will not go unrewarded. The pastor should cherish that deep interest in the welfare of his people which enables him to feel and say with St Paul in his letter to the Thessalonians,—"We were gentle among you even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls because ye were dear unto us."

A Layman.

CHRISTIAN REGISTER.

BOSTON, AUGUST 25, 1832.

CREEDS OR STANDARDS OF FAITH.

The contentions and troubles that have existed for sometime past in the Presbyterian church do not seem yet to be healed. In a late number of the Presbyterian, published at Philadelphia, we notice the following statement.

We learn that the Presbytery of Carlisle held an adjourned meeting on the 27th of June, in order to receive and act upon the report of the committee, appointed to examine and report upon the book "On Regeneration," lately published by Rev. G. Duffield. The committee brought in a detailed report of twelve distinct articles of error, deserving in their judgment the serious consideration of the Presbytery. The Presbytery, with the exception of the author and two other brethren, sustained with the utmost unanimity the several charges of the Report; finding three articles censurable as having an adverse bearing upon essential points of doctrine, and all the others erroneous and contrary to the standards of the Presbyterian church. Mr M'Knight entered his dissent upon the proceedings, we have not yet heard on what grounds; Mr Duffield complains to the Synod; and Mr Dewitt joined them both. We may, therefore, venture to predict that the next General Assembly will have an opportunity given them to retrieve the character of the Presbyterian church for soundness of the faith, or to plunge it irrecoverably into the infamy of protecting error and trampling upon its own standards.

This article is quoted from the Presyterian by the editor of the Boston Recorder, with the following remark.

If our brethren are to have another year of electioneering and bitterness we can only hope that it may terminate as peacefully as the last, and that a *little* more experience may suffice to teach them how vain it is to *trust* in "standards" to preserve "soundness in the faith."

We hope, for the honor of Christianity, that the Presbytery of Carlisle may accept the friendly and sensible advice of their brother of the Recorder. To us, their earnest contention for little things, their overweening desire to bring all minds and all thought to one standard, is quite unaccountable. Had the scriptures anywhere explicitly declared that these minor questions which now agitate them are essential parts of a Christian's faith, it were a different case. Or were we now living in some of the dark periods of past centuries, it would be less difficult for a disinterested and enlightened observer to assign an adequate cause for their lamentable deviations from the spirit and requirements of the gospel. But when, in the nineteenth century, we see men who have had advantages of knowledge, who profess to have received and to understand Christianity, and even to teach it,—when we see men in this enlightened period of the world, violating the plainest principles of our religion by denouncing their Christian brethren, and endeavoring to deprive them of that liberty wherewith Christ has made them free, we can regard their conduct only with astonishment and pity.

"If ye bite and devour one another, take heed that ye be not consumed one of another," says an apostle. And why is not this law as binding on the clergy of the Presbytery of Carlisle, as on Christians at large? Does not even a higher responsibleness rest upon them? Have not the community a right to expect that men in their condition will take large and generous views of the human condition, relations and duties in regard to God and religion? that they will set an example of kindness and forbearance in regard to differences of faith among themselves; and show that they are more cheered by that practical godliness which is the evidence of essential soundness of faith, than they are by a universally admitted correctness of speculation without it. It is the neglect of these considerations that constitutes what we deem the leading error of our Orthodox brethren. It is all the result of false tests of character; a departure from the scriptural rules of Christian fellowship.

ORTHODOXY OF FORMER YEARS.

Under this title we recently inserted in the Christian Register, an article from a respected correspondent, who quoted an extraordinary paragraph from Archbishop Leighton, on the passage 1 Cor. i. 30, in which he censures with severity those who dissented from his notions of the imputation of Christ's righteousness. Our correspondent remarked, that though the views of Leighton were the orthodoxy of New England, till within fifty years past, yet it was to be doubted whether there were now half a dozen respectable clergymen to be found in New England, who held these views.

The article to which we have referred, was quoted at length in the Philadelphia Presbyterian of the 15th inst., with some remarks which we insert below, for the information of our correspondent, as well as to aid in calling forth the proofs, if any exist, that his estimate of the modern New England orthodoxy is erroneous.

Referring to the title of our correspondent's article, "Orthodoxy of former years," the editor of the Presbyterian says:—

Under this caption, a writer in the (Unitarian) *Christian Register*, published at Boston, gives us the following remarks on modern Orthodoxy, in New England, compared to what it was in the days of the pious Leighton, and in New England itself, not more than fifty years ago. We think that he must be mistaken with regard to the number of "respectable clergymen," who now hold the doctrine of Imputation; unless, perhaps, his notion of respectability excludes a multitude, who may be better known of their heavenly Father, (in a certain, sweet scriptural sense of the word *know*,) than the half dozen to whom he is willing to grant the distinction. We should be glad to hear other testimony upon the subject; and we hope that some of the New England Editors will furnish us with the requisite information. For without impeaching the intentions of the writer, we strongly suspect the accuracy of the statement; and the more so as we saw, some time ago, the declaration of a large and respectable body of the Congregational ministers, announcing their firm adherence to the Shorter Catechism of the Westminster Assembly, as expressive of their faith. We believe that there is, in the Congregational churches, as well as in our own, a number who have lamentably departed from sound Orthodoxy; we know also that Unitarians have rejoiced in this, as an approximation on the part of the Orthodox, to Unitarian views; but we can readily conceive, that a Unitarian, willing to believe what he wishes to be true, might persuade himself that the statement which we now subjoin, is strictly conformable to fact, while, in truth, it may be very much otherwise.

What the Editor of the Presbyterian means by 'a certain, sweet scriptural sense of the word *know*,' we do not claim the discernment to understand, and shall therefore make no reply. That we rejoice at any approximation of the Orthodox to more liberal and generous views, we shall not be expected to deny. We certainly do rejoice not only in all such evidences of the progress of truth, but in every effort and struggle of the independent lovers of truth among them, (whatever may be the present results of those efforts) to burst the fetters that bind them in disgraceful vassalage to human authority and antiquated dogmas. Such efforts, however defeated for the present, cannot long be unsuccessful. Religion cannot long remain the only subject, in regard to which the men of an enlightened and inquiring age are allowed to make no progress.

RELIGIOUS AND LITERARY

Cambridge Commencement.—The annual Literary exercises at Harvard University will take place next week, on Wednesday. On Thursday forenoon there will be the usual declamations for the Boylston prizes, which will be followed by the performances before the Phi Beta Kappa Society, which will consist of an oration and a poem.

Installation. On Thursday, the 16th inst., Rev. Philemon R. Russell was installed as Pastor of the Restorationist Church and Society in Watertown. Sermon by Rev. Paul Dean, of Boston.

Ordination. Mr Samuel W. Cozzens was ordained on the 8th inst. as Associate Pastor with Rev. Dr Dana, over the First Congregational Church and Society in Marblehead.

Presbyterian Church. The following statement is made in a Philadelphia paper, by Rev. Ezra Stiles Ely, Clerk of the General Assembly. It is the summary statistical report of the Presbyterian church in the United States of America, for June, 1832.

This Church of Christ, under one General Assembly of Bishops and Ruling Elders, which, with the delegates from corresponding bodies, in May last, consisted of 322 persons, comprehends according to the returns made, twenty-one Synods; one hundred and ten Presbyteries; 2381 congregations; 1730 ordained bishops; 205 licentiates; making in all 1935 preachers of the gospel; 220 candidates for the ministry; and 217,348 communicants. Of these communicants, 34,160 were added during the last year, on examination and the profession of their faith, and 6886 by certificate; making a total of 41,046 additions. In the same period, the baptisms returned amount to 24,246, of which 9659 were of adults, 13,246 of infants, and 1806 not distinguished, the total of baptisms only having been returned by some churches and presbyteries. The annual collection of moneys for charitable purposes reported, amount to $69,231 70 for domestic and foreign missions; $4954 11 for defraying the travelling expenses of commissioners to the last Assembly, whose actual mileage in going to and returning from that meeting exceeded 170,000 miles; $12,132 81 for different Theological Seminaries; $50,932 94 for the purposes of charitable religious education, especially of pious, indigent young persons in schools, colleges, and seminaries; and $567 83 for the contingent expenses of the General Assembly. The total of these funds reported as having been thus contributed is $137,819 39.

Our increase during the past year has been in Synods 1; in Presbyteries 6; in particular churches, or duly organized congregations, 128; in ordained bishops 146; in candidates for the ministry 5; in the number of communicants added on examination above those of last year 18,803; in communicants added by certificate 1889; in adults baptised 5260; in infants baptised 1048; in the total of baptisms 8115; and in the total of charitable contributions $36,017 23.—There has been a decrease in the number of our licentiates since June 1831, of 11 persons.

After making allowance for deaths, dismissions, suspensions and other removals, the actual increase in the communicants of the Presbyterian Church during the year, has amounted to 35,331 persons; which shows our net gain in numbers to have exceeded that of 1831 by 26,643 communicants. Our actual increase of ordained and licensed preachers of the word, has been 135.

Since the last annual report twenty-one ministers of the gospel in the Presbyterian church, have departed this life.

The foregoing is a true summary, E. E.

Ezra Stiles Ely,
Stated Clerk of the General Assembly.

Labor of Love. We understand, says the Baltimore Republican, that fourteen of the Sisters of Charity, from St Joseph's Nunnery at Emmitsburg, passed through this city recently on their way to Philadelphia, whither they have gone for the purpose of attending the sick in the present season of affliction and distress in that city, produced by the Cholera. Such a display of sympathy for the afflicted, and of a disposition to endeavor to relieve the distressed, is charity indeed, and is worth more than whole burnt offerings, or rivers of oil presented in sacrifice.

Irish Christian Knowledge Society. In the 'Christian Pioneer,' one of our religious periodicals received by the late arrivals from England, we find several interesting articles of intelligence. Among these is an account of the first anniversary of the Unitarian Society for the promotion of Christian Knowledge, by the distribution of books. It was held in Belfast, May 10th. An eloquent discourse was delivered in the morning by Rev. H. Montgomery, on the blessings of knowledge, and the causes which have hindered its diffusion.

After the service was concluded, the meeting for business was opened. The report of the Committee was then read, and several resolutions adopted, some of which we quote, as they serve well to illustrate the character and spirit of the Unitarians of Ireland.

Moved by Rev. George Harris, and seconded by Robert Callwell, Esq. "That principles are of value, only in proportion as they tend to the advancement of the knowledge, freedom, and happiness of mankind; and that we deem Christian Unitarianism to be worthy of all acceptation, not only because it is identical with the gospel of Christ, but on account of its consonance with the various dispensations of the Almighty, in their adaptation to the moral education, reformation, and felicity of the world."

Rev. H. Montgomery moved, Andrew Marshall, Esq. seconded, "That we feel a deep interest in the progress of Unitarian Christianity on the Continenent of Europe; and in America, where, defended by the splendid genius of Channing and his illustrious coadjutors, unfettered by the opposition of a dominant church, and supported by the mighty power of its own intrinsic beauty and truth, its success has been rapid and triumphant."

Rev. F. Blakely moved, and was seconded by William Emerson, Esq, "That we entertain a daily increasing conviction of the value and importance of the objects of the Unitarian Society for the Promotion of Christian Knowledge; namely, to maintain the sufficiency of the scripture as a perfect rule of faith and practice—to vindicate the right of private judgment and free inquiry on religious sublicts,—and to promote a knowledge of the genuine doctrines of Christianity, founded on the great truth that there is but One God, the Father."

Rev. John Porter moved, and Surgeon Coffey seconded, "That while we are sensible of the many impediments which yet oppose the general recognition of the great principles, for the promotion of which we are associated, we cannot but acknowledge with thankfulness to Divine Providence, that some which formerly existed have been removed; and that the signs of the times encourage us to look forward to the future with hope."

Moved by Rev. N. Alexander, of Crumlin, and seconded by Rev. J. S. Porter, "That we earnestly request all friends to this Society and to the objects which it embraces, to exert themselves with zeal in order to promote its efficiency, and extend its usefulness; and that with this view, we would recommend it to ministers and congregations, to procure sermons to be preached, and collections to be made, annually, in aid of the Society's funds."

Moved by Rev. J. S. Porter, seconded by Rev. W. Bruce, "That it be recommended to our Committee, to consider and to adopt what may appear to them the most promising means of promoting the growth of pure Christianity, among the poor and laboring class of this town and neighborhood."

At six o'clock, a large congregation assembled for religious services. Rev. Mr Harris, of Glasgow preached, and closed the services of the day with prayer.

MISS MARTINEAU'S ILLUSTRATIONS OF POLITICAL ECONOMY.

We were delighted to find in the Eclectic Review the following warm tribute to this little work. The writer had been severely criticising a book of Dr Chalmers on the same subject.

And now, perhaps, our readers may be beginning to feel tired of the vexatious subject of Political Economy; and the signal failure of such a writer as Dr Chalmers, may seem to justify the scepticism so prevalent in regard to the utility, or, at least, the attainableness of the science. All such doubters, we invite to turn from the dull paradoxes of Dr Chalmers, to the delightful Political Economy made easy of Professor Harriet Martineau,—the most accomplished and engaging lecturer on abstruse subjects of science, that has taken the chair since the fair Novella d'Andrea, who lectured for her father, in the University of Bologna, behind a curtain

> 'drawn before her,
> Lest, if her charms were seen, the students
> Should let their young eyes wander o'er her,
> And quite forget their jurisprudence.'

Whether our fair *Dotteressa* be charming or homely, old or young, matron or spinster, we know not; but this we must say, that she has employed to most admirable purpose very extraordinary talents; extraordinary not because these Tales of hers are in themselves beautifully simple, extremely touching, full of character, and at once dramatic and graphic,—for we have many female tale-writers in the present day, who have discovered similar knowledge of human nature and fertility of imagination; nor yet, because her notions indicate a clearness and comprehension of thought in relation to abstruse subjects of inquiry, a masculine faculty of abstraction, with a feminine power of illustration, rarely united; but because the combination of these qualifications for her difficult task *is* a phenomenon. Without pledging ourselves to an entire accordance with every one of the axioms laid down in these publications, we cannot too warmly applaud the design, spirit, and execution of the parts which have appeared, and rejoice to know that they are already obtaining a wide circulation.

We learn by our foreign periodicals, just received that the 3d and 4th Nos. of "Illustrations of Political Economy," have been published. The 3d number is entitled "Brooke and Brooke Farm," a Tale." The principle which is illustrated, and brought out, is, that "Production being the great end of the employment of labor and capital, that application of both which secures the largest production is the best."

The 4th number is entitled, "Demerara, a Tale," and treats of the system of slavery in the West Indies.

DOMESTIC INTELLIGENCE.

CHOLERA.

Philadelphia. On the 14th instant, 111 new cases were reported, and 37 deaths; on the 15th 73 cases, 23 deaths; on the 16th, 94 cases, 30 deaths; on the 17th, 90 cases, 26 deaths; on the 18th, 74 cases, 18 deaths; on the 19th, 49 cases, 11 deaths.

New York. On the 14th, 42 cases, 15 deaths; on the 16th, 79 cases, 26 deaths; on the 17th, 63 cases, 21 deaths; on the 19th, 56 cases, 18 deaths; on the 0th, 58 cases, 13 deaths.

The disorder has increased in Utica, and prevails in many places in the western part of the State of New York.

The Salem Gazette gives the following account of the appearance of the cholera in Andover.

It is with great regret that we announce the existence of several cases of sickness of a very suspicious nature at Andover.

On Saturday last, Mrs Hardy, the wife of Mr Ezekiel Hardy, aged about 66, after passing a part of the day in apparent health, was seized with all the symptoms of spasmodic cholera, which terminated her existence yesterday morning. Two or three young women, residing in her family, are now laboring under similar symptoms, and several of the neighbors are slightly affected with similar symptoms.

Mrs Hardy, we are informed, was a woman of the most exemplary neatness and temperance, and was therefore free from the two grand provocations of cholera. It is possible, however, we think, to trace this melancholy event to an error in diet. Mrs Hardy on Saturday, partook of a very few clams. The other inmates of the house, and some of the neighbors, also partook of this indigestible food.

The sickness, at present, is altogether in the neighborhood of the flannel factory belonging to the Messrs. Sutton, in the North Parish in Andover. The clams were carried from Newburyport on Saturday.

The physicians in Andover describe the symptoms decidedly those of spasmodic cholera.

No additional cases of cholera have yet been reported by the Board of Health of this city.

Boston and Worcester Railroad. The Boston Daily Advertiser makes the following statement.

The work of excavation on this road was begun on the 14th, at Brighton, and at Needham. The whole line from Brighton to Needham, a distance of eight miles, divided into fourteen sections, including the passing of Charles river and the high grounds in Weston, which constitutes the most difficult portion of the road between Boston and Worcester, is under contract, and is to be completed by the month of May next. These contracts, we learn, are made on favorable terms, and at rates lower, on an average of the whole distance, of more than fifteen per cent than the estimates of the Engineer, contained in his published report.

Yale College. The annual Commencement of this Institution took place on Wednesday of last week, the time of the celebration of this anniversary having been changed from September to August. A poem was delivered before the P. B. K. Society on Tuesday, by Alanson Hamlin, Esq. An oration was expected from Hon. E. Everett, but the alteration of the time of Commencement disapointed the expectation. He is appointed the Orator for the next year, and in case of his failure, the Hon. Daniel Webster as his substitute.

The degree of A. B. was conferred on 52 young gentlemen, and the degree of A. M. on 20 Alumni of the Institution. On Tuesday evening a meeting of the Alumni of the College was held in the College chapel, and a statement made respecting the funds of the Institution. It appeared that the expenses of the College, the last year, had exceeded the receipts to the amount of $3,000. It also appeared that of the proposed subscription of $100,000 commenced last year, $87,000 had been actually subscribed; and nearly $10,000 had been raised in New Haven.

Kentucky Election. The Daily Advertiser says:—The New York National Advocate gives the majorities exhibited by complete returns from forty-four counties, which are 6,981 for Bucknor, and 3,927 for Breathitt. According to the same paper, the Jackson majority in these counties at the last choice of electors, was 2,403.

Deaths in New York. A late number of the New York Journal of Commerce says, "The past month will long be memorable in the annals of this city.—Within the short space of thirty-one days, ending yesterday morning at eight o'clock, the number of interments, according to the City Inspector's returns, has been *three thousand and forty-three*, among an actual population not exceeding 140,000 souls.—Deaths in the whole year 1831, among a population of 210,000 souls, (or, including strangers, probably 220,000 souls,) 6,363. In 1830, 5,537 The number of deaths by Yellow Fever in 1822, during a period of more than three months, was 338

Mr Gaston on Slavery. In a recent address of Mr Gaston to the youth of the University of North Carolina, he uses this language:—

"On you will devolve the duty which has been too long neglected, but which cannot with impunity be neglected much longer, of providing for the mitigation, and (is it too much to hope for in North Carolina?) for the ultimate extirpation of the worst evil that afflicts the Southern part of our Confederacy. Full well do you know to what I refer, for on this subject there is, with all of us, a morbid sensitiveness which gives warning even of an approach to it. Disguise the truth as we may, and throw the blame where we will, it is Slavery which more than any other cause, keeps us back in the career of improvement. It stifles industry and represses enterprise—it is fatal to economy and providence—it discourages skill—impairs our strength as a community, and poisons morals at the fountain head.—How this evil is to be encountered, how subdued, is indeed a difficult and delicate inquiry, which this is not the time to examine, nor the occasion to discuss. I felt, however, that I could not discharge my duty, without referring to this subject as one which ought to engage the prudence, moderation and firmness of those who, sooner or later, must act derisively upon it."

Another Slaver taken. A Nassau paper of July 28th, says:—

His Majesty's schr. Nimble, Lieut. Potbury, arrived here on Friday morning, with the Portuguese slave brig Rebe, carrying eight carronades, which was captured on the 13th inst. off the Isle-of-Pines. The prize has 401 Africans on board, who are principally young people.

The H. at the time of capture, had (mounted) eight 32 lb. carronades, and two long guns, besides being well equipped with small arms—a crew of 56 men, and a cargo of 616 slaves on board, the largest capture ever taken into the Havana.

Indian War. The following letter from a gentleman of respectability, was written from Saratoga Springs, to the Editors of the New York Commercial Advertiser. It is well written and interesting. We do not pledge ourselves for the correctness of the statements, neither do we contradict them. Our limited information forbids us to do either. It is a document of importance, and should be in the possession of the public, who are the proper judges.

I have just risen from a full and highly interesting conversation with a distinguished gentleman from Illinois, who is intimately acquainted with the whole matter, and who has not only a personal knowledge of Black Hawk, but has conversed with him upon the very subject of the existing difficulties.

It was, I believe, in 1825, that the last treaty was negotiated with Black Hawk and his fellow chiefs, for a cession of territory to the United States. It was the desire of the Commissioner on the part of the latter, to have the line of purchase drawn from the head of Lake Michigan directly across to a given point on the Mississippi. To this arrangement Black Hawk for a long time objected—alleging his apprehensions that the line proposed would include his own village. But after strong assurances that the said line would yet leave his village some thirty or more miles north of it, the Hawk consented to the sale, and the new boundary. In due time, however, it appeared that the fears of the chief were well founded, and the line was ascertained to run some two or three miles north of the favorite village of the Hawk. The chief and his tribe were dissatisfied—insisting that in equity they ought not to be deprived of their village, the site of which they had positively refused to sell. Meantime, well knowing where the line would strike, on an actual survey, several determined border men from Ohio penetrated farther into the wilderness, and planted themselves upon several tracts of fertile land in the neighborhood of the village, at different points, on a semi-circular line, as it were with the intention of completely surrounding the lodges of the wild-men. The Indians remonstrated against this inroad upon territory considered yet to be their own, and threatened frequently to drive the intruders away. But to no purpose. The squatters obstinately remained, and commenced cultivating the land. After the line had been ascertained by actual survey, an act was passed by Congress, giving to the squatters upon the newly acquired territory, the pre-emptive right to the lands in their immediate occupation—of which indulgence the troublesome neighbors of the Black Hawk lost no time in availing themselves, and took the necessary measures to secure their titles.

But the Indians understood not this proceeding.—The intruders exhibited their certificates under the new law, but the Indians knew nothing of the nature of pre-emptive rights, and continued to threaten them as before. It was some time previous to this stage of the controversy, that a serious obstacle was thrown in the way of a good understanding, by the removal of Gen. Forsyth, Indian Agent, and the appointment in his place of a person who was wholly unacquainted with the language of the Indians among whom he was to reside, and who knew nothing of their manners, habits, customs, disposition, &c. He, of course, could not possess the confidence of these children of nature, and the removal of their former friend, Major Forsyth, who was in all respects an excellent officer, only served further to annoy them with further suspicions of meditated wrong. But for this untimely and unnecessary change, such explanations would doubtless have been made as would have prevented mischief, although they might not have been perfectly satisfactory at first to the Indians. Such, however, was not the case.—The feud between the Indians and their before-mentioned intrusive neighbors continued, and became more aggravated. The former, in the night time, would go and throw down the fences of the white men; and the latter in turn threatened to shoot the trespassers. Thus matters stood for months. The intruders armed themselves and watched the Indians by night; but when thus on the watch, their fences were not molested. No sooner, however, were their backs turned, than their fences were again overthrown. But the Indians committed no further hostilities than these.—They drew not a drop of blood until several of their own number had been killed by the white men.

Meantime, however, on a complaint of the repeated outrages of the Indians upon the aforesaid fences, and before any other act of hostility had been committed, Governor Reynolds, of Illinois, ordered out two thousand militiamen to take the field, or rather the forest, against the Indians. This was the signal for the accounts of Indian hostilities—of massacres and murders which forthwith resounded throughout the whole nation And of course it was the signal for the Indians to take up the tomahawk, and raise the war-whoop. The subsequent incidents of this eventful history, are pretty well known; and I am sorry to add my conviction, that the whole affair will redound little to the credit of the United States or to the parties more immediately concerned. The whole western country has been kept in a state of confusion, and sometimes of positive alarm, by the exaggerated stories spread abroad of murders, and scalpings, and burnings of the most startling description, few of which ever took place. Countless hundreds and even thousands of Indians, have been represented as prowling along the frontier settlements, committing such enormities as would "freeze the young blood, and make each individual hair to stand erect like quills upon the frettul porcupine;" while, in fact, the whole armed force of Black Hawk has never, at one time, exceeded about four hundred and fifty or five hundred warriors.

Biela's Comet. Although about one hundred and thirty comets are recorded as having been observed, and had their elements computed, the time of the revolution around the sun of only three of them is considered as known. These three are Encke's, Biela's, and Halley's, the first of which returned to the perihelion in May, this year. Biela's returned on the fifth of the present month. Next Wednesday it will rise at 6 minutes past 8 o'clock, P. M. and its apparent place in the heavens will be 11 degrees N. N. E. of the seven stars. On the 19th of September it will rise in the N. E. a little before 9 in the evening. The situation of this comet will be most favorable for observation from the middle of October to the middle of November. It will be nearest to the earth on the 23d of October, at which time it will be distant about 51 millions of miles. It will be brightest about the 13th of November, when it will pass the meridian about half past four in the morning, and will rise a little before ten in the evening. Its nearest approach to the sun will be on the 28th of November, then distant more than 83 millions of miles. The great elongation of the comet from the sun, and its great northern declination, will cause it to be in a very favorable position for observation in the United States.

The great southern declination of Encke's Comet, rendered it invisible in the United States, at its return in May last, but it was visible in South America.—This Comet returns periodically in about three years and four months. The term of Biela's is about six years and eight months. And the period of Halley's, which will return in 1835, is about seventy-six years.—*Salem Mercury.*

FOREIGN INTELLIGENCE.

By a recent arrival, English papers to July 19th, have been received.

England. The people of England appear to be very much excited on the subject of the barbarities of the Russians to the Poles. Some very spirited remarks on the subject had been called forth in Parliament, which are alluded to in the following paragraph.

In the British House of Lords, July 3, Lord Londonderry put a number of questions to ministers on the subject of foreign affairs, and particularly in relation to the mission of Lord Durham to St Petersburgh, and the affairs of Belgium. Lord Grey in reply declined going into particulars. He declared the objects of the mission to St Petersburgh to be of great importance, and in reply to an allusion which had been made to the language which had been used in the House of Commons towards the Emperor of Russia said that he deprecated all language of that sort, as equally inconsistent with the dignity of parliament, and the interests of the country.

Sir Walter Scott. Sir Walter Scott had been carried to Abbotsford. He stood the journey well, and was greatly soothed and gratified on finding himself at home. On the day after his arrival, he was wheeled into his library, where he spoke and looked more like himself than his friends ever hoped to witness. When he stopped at the Fushie bridge, on his toad to Abbotsford, he immediately recognized the old lady of the house (who is supposed to be the prototype of Meg Dodds) and gave her a hearty shake of the hand. The old lady has been in raptures ever since.

Ireland. The disturbed state of Ireland has induced the Government to send out four additional regiments of troops to awe the people into obedience to the laws. How much better it would be to remove the causes of complaint. Obedience and order would then spring from affection and good will.

France. All things are tranquil in Paris. The Chambers would not meet till November. The place of Cassimer Perier in the Chamber of Deputies, had been filled by the election of a ministerialist by a majority of fortynine votes over the candidate of the liberal party.

The insurrection in the Western department of France had been entirely quelled.

We had learnt by previous arrivals that the ordinance declaring Paris in a state of siege had been revoked. Among other statements in Paris papers of July 2d, we find the following.

Messrs. Chateaubriand, Hyde de Neuville and Fitzjames have been set at liberty, the Parliamentary Court of Inquiry having decided that there were no grounds for proceeding against them. M. de Neuville had been previously allowed to return to his own residence, his health being in a very precarious state.

The French Ministry had not been reorganized. An entire change was anticipated in consequence of the decision of the Court of Cassation, which was a virtual declaration that the council had exceeded their powers. An arrangement had been nearly effected, by which M. Dupin was to be made President of the Council, but it seems that some personal difference between the King and the Minister had defeated this arrangement. It was doubted whether the new ministry would be organized before the meeting of the Chambers, which was to take place on the 20th of July or the 1st of August. The misunderstanding between the King and M. Dupin however, it was asserted, had been reconciled, and it was not improbable that the original arrangement might be carried into effect.

Paris papers of the 3d state that M. Dupin had abandoned the idea of the Presidency, at least for the time, and had retired to the country for some days.

The Warsaw Gazette contains copies of three Ukases of the Emperor, degrading many Polish officers from the rank of the nobility, confiscating their property, and banishing them to Siberia.

Holland and Belgium. The affairs of Holland and Belgim were yet unsettled, and the prospect of all amicable settlement appeared as remote as ever. The answer of the Dutch King to the late protocols had been received in England, and so far as its purport was known it was not likely to prove satisfactory. A letter from Holland states that the King could not safely, if he would, accede to the demands of the allied powers in favor of Belgium, so strong are the feelings of the people against the Belgian claims. A French paper states on the authority of a letter from a Hollander in a high station, that the king if pushed to it by the conference, will abdicate, and proclaim the establishment of the United Province.

Germany. The German Diet have issued a protocal respecting the regulation of the press, which has caused much excitement in that country. A determination seems to be manifested by the governments of Austria and Prussia to abridge the liberty of the press, with a view, as it is announced, of checking the encroachments of democracy.

Poland. We find the following statement respecting this unfortunate country.

The accounts from Poland are of the most distressing nature. It appears to be the intention of the Emperor to root out even the very name of that oppressed and miserable people. The atrocities stated to be committed by the order of Paskewitch, casts a shadow over the most barbarous satraps of the East.

Statements are made in the English papers respecting an insurrection at Lithuania. A partizan warfare is going on in all the forests. A detachment of Cossacks is said to have been entirely cut to pieces in the forest of Sivietokryz. Not less than 30,000 Polish peasants are reported to have been sent into Russia. It was still necessary to keep up strong patroles in Warsaw to guard against insurrectionary movements.

We have received authentic accounts from St Petersburg, from which we learn that the statements which have appeared of Russian barbarity in Poland have not been exagerated. Prussia and Austria disapprove of them entirely, but they have confined their dissatisfaction to recommendations of a more lenient course on the part of Russia. They will not assist either England or France in any attempt to enforce a different line of conduct, as they are determined to unite with Russia in putting down liberalism. The united forces of Russia, Austria, and Prussia, are such as to give and to justify great confidence in the respective governments. and they all profess to have no dread of France, There is, however, great want of money. and this is the only circumstance favorable to peace, and the success of Lord Durham's mission.

The Warsaw Gazette contains copies of three Ukases of the Emperor, degrading many Polish officers from the ranks of the nobility, confiscating their property, and banishing them to Siberia.

Portugal. By the late arrival at this port, some very interesting intelligence has been received respecting the state of affairs in Portugal. The following particulars appeared in the London Morning Courier of July 16th.

The fleet of Don Pedro, after a most favorable voyage, came to anchor off the bar of Oporto on Sunday evening the 8th inst., and Don Pedro, finding that no preparations were made to dispute his landing, proceeded to make arrangements for the debarkation of his troops on the following day, and early on the 9th the whole of his little army were safely placed on shore at a short distance from Oporto. The army, consisting of 7500 men, including about 1000 English and French, seemed actuated by the greatest enthusiasm, and formed for an advance on Oporto, amid cries of "*Viva, viva!*" and Don Pedro, finding that no other attempt at resistance was made than the display of a small party of cavalry, who turned their horses after one discharge, gave the order to march.

During the progress of these events, the government of Don Miguel at Oporto were altogether paralysed, and, having allowed the debarkation of a hostile force without a shot, determined to abandon the possession of the second city in the kingdom in the same equally cowardly manner. They fled with the military and adherents of Don Miguel across the river, breaking down the bridge behind them, leaving the city of Oporto open to Don Pedro, who entered it on the evening of the 9th, amid the acclamations of the inhabitants, who welcomed the emperor in the most enthusiastic manner. Don Miguel's party having taken up a position at Villa Nova, opposite to Oporto, Don Pedro determined to dislodge them, and about 3000 men in small boats, under cover of the cannon of the steamboats, were carried across the river, who, after a paltry attempt at resistance by the Miguelites, made good their ground, drove the enemy before them, and took possession of Villa Nova.

On Wednesday morning, when the Firebrand, which carried the intelligence to England, left Oporto, Don Pedro's army was in possession of both banks of the river, and it was supposed that the emperor had determined to follow up his success by an immediate advance on the capital. It was rumored that one of Don Miguel's regiments was cut to pieces by the rest of his troops, in consequence of this regiment inviting the others to desert, and having proclaimed Donna Maria. It is evident that both treason and cowardice have been at work in his camp, and, unless his adherents display more good faith and courage than they have done at Oporto, his reign is at an end.

A letter from Lisbon states it to be the common belief, [says the Daily Advertiser,] that Don Miguel when he finds that he can no longer hold his ground, will endeavor to effect his escape in the American corvette which remains in the Tagus, and which has lately anchored higher up the river. It is said that much treasure had been already sent on board of her.

The London Morning Herald of July 19th, says.—Accounts have been received in town, which state that one division of Don Pedro's army is at Crigo, a strong military position—that the advanced guard is at Vouga, about 40 miles from Oporto—and that the object is to advance to Coimbra, from whence the communication with Figueras will give the invading army the command of the whole sea coast from Oporto to Figuera. The people of influence at Oporto are said to have declared in favor of Donna Maria. Many desertions have taken place from the ranks of Don Miguel; in most instances the fugitives proceeded to their own homes, but some joined the standard of Don Pedro, where every thing seemed to presage a favorable issue to the contest.

St Jean d'Acre. The capture of St Jean d'Acre by Ibrahim Pacha is at length officially announced. It was taken by storm on the 27th of May, and Alidally Pacha was made prisoner, and conveyed to Egypt, where he was courteously treated by the Viceroy. The loss of the Egyptian army consisted of 23 officers and 489 privates killed, and 1429 men wounded.

President Kirkland and family have arrived at Constantinople, in the British cutter Spitfire.

MARRIAGES.

In this city, Mr George Lovering to Miss Lucy G. Appleton; Mr Edward Alexander to Miss Nancy Young; Mr Joab G. Parmenter to Miss Frances L. Goodenow; Mr Bartholomew Kinsell to Miss Lucy Mary Stone.

By Rev. Mr Barrett, Charles Choate, M. D. to Miss Mary Ann, second daughter of Mr Jonathan Howard.

By Rev. Dr Lowell, Mr Josiah Fisk, (of the firm of Whitney & Fisk,) to Miss Helen Maria, daughter of Mr Joseph Bridge.

In Charlestown, Mr Justus M. Brown, of this city, to Miss Eliza Hall, of C.

In Lynn, Mr Philip Monroe to Miss Mary Jane Brown.

In Edgartown, Mr Joseph Athearn to Miss Susan Coffin.

In Nantucket, Mr Charles H. Tracy to Miss Delia Maria Whippey.

In Harvard, Mr Josiah Russell, of West Cambridge, to Miss Mary Ann Willard.

In Fitchburg, Mr John Cowdin, of this city, to Miss Elizabeth McIntire; Mr Nathan A. Tufts to Miss Eliza Downe.

In Leominster, Mr Nathaniel S. Young to Miss Mary Gates.

In Scituate, Mr Charles Wilder to Miss Mary Hayden, both of S.

In Sandwich, Mass. Mr William T. Mayo, of this city, to Miss Tryphosa C. youngest daughter of William Fessenden, Esq.

In Orrington, Rev. Greenleaf Greely, of the Maine Conference, to Miss Charlotte Goodale, of the former place.

In Rutland, Mr Asher Clark, of Baltimore, to Mrs Ruth E. Dixon.

In Hartford, Conn. Maj James Goodwin Jr, to Miss Lucy, daughter of Joseph Morgan, Esq.

In Lunenburg, Mr Sharpe Carter, of Nottoway, to Miss Martha A. daughter of Capt. R. C. Gregory.

In Charlottsville, Mr John G. Wayt to Miss Cyntha Kelly, daughter of Mr William Watson.

In Rockbridge Co. Mr Hugh G. McCrosky to Miss Mary M. daughter of Mr James B. McClung.

In Bath, Me. Mr Isaac Hallet, of Nantucket, to Miss Julia K. Sprague.

In Exeter, N. H. Alfred W. Haven, Esq. of Portsmouth, to Miss Margaret, daughter of John Houston, Esq. of E.

In Bridgeport, Conn. John Stevens, Esq. Councellor at Law, to Miss Catharine Ravel.

In Bellews Falls, Vt. Hamilton Smith, Esq. of Washington City, to Miss Martha, daughter of the late Hon. William Hall.

In Philadelpnia, Mr Solomon Dockendorft, of this city, to Miss Catharine Wills.

In St Louis, Mo. Mr Asa B. Holt, formerly of West Boylston, to Miss Nancy C. Lawrence.

In Richmond, Va. Mr John B. Grantland, to Miss Ann Catharine, daughter of the late John Dawney.

In Jacksonville, Ala. Mr George Wrag, merchant of Montgomery, to Miss Mary Eliza, daughter of Henry Stickney, Esq. of Mobile.

DEATHS.

In this city, Mr Pelham Winslow, (of the firm of Blasdel & Winslow, aged 29; Mr Joseph Watts, 84; Mr William Adams, 41; Capt. Joshua Atkins, 75; Mrs Elizabeth, widow of the late John Dodge, 45.

On Monday last, Lucy Goddard, eldest daughter of Francis O. Watts, Esq, 5 1-2 years.

In West Cambridge, Mr Jonas Prentiss, aged 55.

In Braintree, suddenly, Capt. Joseph Allen, aged 80.

In Hingham, Mr David Sprague, aged 78, a soldier of the revolution.

In Salem, Capt. Caleb Downing, aged 57, formerly of Lynn.

In Gloucester, Mr Andrew Haraden, aged 47.

In Newburyport, Capt. Charles Smith, aged 53.

In Ashfield, Mr Paul Davenport, aged 67.

In Rochester, Mr Thomas Bassett, Jr, aged 42.

In Hollis, Amos Eastman, Esq. aged 92, a revolutionary patriot.

In Needham, Mr Peter Parker, aged 73, formerly a merchant of this city.

In Orange, Mr Joseph Lord, aged 69.

In New Haven, Mrs Diana C. widow of the late Rev. Chester Isham, of Taunton, aged 36.

In Newport, R. I. Elizabeth, aged 72, wife of Capt. John Cahoone.

In Syracuse, N. Y. Judge Ford.

In Plattsburgh, N. Y. George Marsh, Esq.

In Kennebunk, Me. Major Nathaniel Cousins, in the 92d year of his age.

In Philadelphia, Rebecca M. Oakman, aged 35, formerly of Lynn.

In Halifax, N. S. Mr John H. DeWolf, aged 24; Mr George Thomson, Jr, 28.

In Falmouth, N. S. Mr Jonathan Wilson, a native of Newport, R. I. aged 83.

In St John, N. B. Miss Marianne, eldest daughter of Capt. William Austen.

SUMMER GOODS AT REDUCED PRICES.

The Subscriber offers for sale at his Wholesale and Retail Store, the remainder of his *Summer stock* of Goods, which were purchased at *auction*, and will be sold at very *reduced prices*.

Super. 4-4 French high col'd muslins. at	2s 6d
do. " English " " "	1s 6d
do. " " buff and blue,	1s.
do. 3-4 Lowell and Swiss,	12 1-2
3-4 white Dimity,	12 1-2
4-4 superior French Prints,	1s 6d
" " London "	1s 6d
4-4 and 6-4 plain Swiss Muslin, from	1s to 2s 6d
" figured " "	2s to 3s 9d
Cotton Cambrics and Cambric Muslins.	

Also received, per Ship Dover.

1200 doz. of Chaps best spool cotton, warranted 200 yds. at	each 4 cts.
2000 doz. black spool cotton,	1 cent
2000 " cotton tapes,	1
1000 " linen "	2
2000 ps. black silk braid, at	6d
1000 doz. boxes cotton, at	6 1-4
1 case bundle hdkfs. at	12 1-2
Fancy hdkfs. from 6 1-4 cts. to	$ 1
7-4 Orleans shawls, at	$ 1
Barrage scarfs, large size,	$ 1
Gauze " " "	2s to $ 1
White gauze Veils, from	1s 6d to 4s 6d
Black " "	do. do.
Green barrage "	do. do.
Black crape "	do. do.
" bobbinet lace Veils, at	$2 50
" blange,	3s 9d
" and colored barrage, superior quality,	1s 6d
" " crapes,	1s 6d
Wide gauze ribbons,	6 1-4
Narrow " "	3 cts.
Wrought muslin capes, from	6d to 3s
50 dozen black purses, clasped,	6 1-4
Red merino shawls, from	$3 to $7
4-4 Bengal striped ginghams,	12 1-2
4-4 French extracted ginghams, damaged,	12 1-2

ELIAB STONE BREWER,
No. 414 Washington street.

CHRISTIAN MONITOR—NEW SERIES.

In Press, and will be published next Tuesday, the "Christian Monitor,"—*New Series*, Vol. 1.

CONTENTS.

The Nature and Design of a Christian Church; Christian Fellowship; A Discourse before the Society for promoting Christian Knowledge, Piety and Charity; Youth invited to the Lords Supper; What is meant by joining the Church; The advantage of Religious Resolutions and Vows; An Affectionate Invitation to the Communion; The Perpetuity of the Lords Supper.

S. G. SIMPKINS,
79 Court St. corner of Brattle St.

Aug. 25.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, Vol. III. No. 1, for July, 1832.

CONTENTS.

Difficulties of Scriptural Interpretation; On the Destruction of the Canaanites by the Children of Israel; The Natural Effect of the Situation of the Writers of the New Testament on their Writings; Notes on the Epistles—Ephes. ii. 8,—Ephes. iii. 9; The Various Readings of the New Testament; Translation and Exposition—Matt. ix. 1—17. Aug. 25.

PROF. PALFREYS' SERMON.

SECOND EDITION.

Just published by GRAY & BOWEN—A "Discourse delivered at the Church in Brattle-square, Boston, August 6th, 1832, the day appointed for Fasting and Prayer in Massachusetts, on account of the approach of Cholera. By J. G. PALFREY, A. M. Professor of Biblical Literature in Harvard University." Published by request. Aug. 25.

CHRISTIAN PIONEER, FOR JULY.

Just received by L. C. BOWLES, 362 Washington street.

CONTENTS.

On the Moral Constitution and History of Man, Chap. VII; Dr Chalmers' Illustrations of Theology, No. 1; Remarks on Paine's 'Age of Reason,' in a series of Letters addressed to the Readers of the Christian Pioneer, Letter 3; Knowledge the herald of Christian Unitarianism, and Christian Unitarianism the harbinger of universal intelligence, peace, and benevolence. *Review.*—Illustrations of Political Economy, No. 4;—Demerara, a Tale, by Harriet Martineau. *Intelligence.*—Unitarian Village Missionary Society; Annual Meeting of Christian Tract Society; Scottish Unitarian Christian Association. Aug. 25.

ESSAY ON DEMONIACS.

Just published, and for sale at this Office, and at L. C. BOWLES's bookstore, 362 Washington street, "An Essay on the demoniacs of the New Testament." 50 pp. 12mo.

This essay was prepared for the Scriptural Interpreter, in the last number of which it was printed. It is published in a separate form under the belief that some persons besides the subscribers to that work may be gratified with a brief and impartial view of a question, on which more has been loosely said than carefully written in this country. E. S. G.

Aug. 18.

PRAYER FOR THE SICK.

This day published by L. C. BOWLES, 362 Washington street, "A Sermon preached at King's Chapel, Boston, on Thursday, August 9, 1832, being the Fast Day appointed by the Governor of Massachusetts, on account of the appearance of the Cholera in the United States. By F. W. P. GREENWOOD, Junior minister of King's Chapel." Published by request. Aug. 18.

MR BARRETT'S FAST SERMON.

Just published, and for sale at this office, Mr Barrett's Fast Sermon in reference to the Cholera.

Aug. 18.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 8, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. Roman Sketches; The Bachelor's Excuse; The Brothers.

Original Poetry.—My Dream; To * * * * *; Sisera.

Literary Notices.—Illustrations of Political Economy, No 1; Life in the Wilds; Insect Miscellanies; New York Mirror.

Notice to Correspondents. Aug. 18.

UPHAM'S DISCOURSE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "A Discourse delivered on the anniversary of the Association of the First Parish in Hingham, July 8, 1832. By CHARLES W. UPHAM, Junior Pastor of the First Church in Salem."

Aug. 11.

MORMONISM.

The pamphlet on Mormonism, referred to in a communication in this day's Register, is for sale at this office, and by B. B, MUZZEY, No 27 Cornhill.

Aug. 18.

VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, full cloth, per vol.	1,25
do. do. do. full calf, gilt,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, 25 cts. or per doz.	3,00
Plain Letters on Important Subjects, 25 cts. or per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, 28 cts. or per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechisms,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon,
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.

July 21. 1stf.

SELECTED POETRY.

THE LONGEST DAY.

BY WORDSWORTH.

Summer ebbs:—each that follows
Is a reflux from on high,
Tending to the darksome hollows
Where the frosts of winter lie.

He who governs the creation,
In his providence assign'd
Such a gradual declination
To the life of human kind.

Yet we mark it not;—fruits redden,
Fresh flowers blow, as flowers have blown,
And the heart is loath to deaden
Hopes that she so long hath known.

Be thou wiser, youthful maiden!
And when thy decline shall come,
Let not flowers, or boughs fruit-laden,
Hide the knowledge of thy doom.

Now, e'en now, ere wrapp'd in slumber,
Fix thine eyes upon the sea
That absorbs time, space, and number;
Look towards eternity!

Follow thou the flowing river,
On whose breast are thither borne
All deceiv'd, and each deceiver
Through the gates of night and morn;

Through the year's successive portals;
Through the bounds which many a star,
Marks, not mindless of frail mortals,
When his light returns from far.

Thus when thou with time hast travell'd
Tow'rds the mighty gulf of things,
And the mazy stream unravell'd
With thy best imaginings:

Think, if thou on beauty leanest,
Think how pitiful that stay,
Did not virtue give the meanest
Charms superior to decay.

Duty, like a strict preceptor,
Sometimes frowns or seems to frown:
Choose her thistle for thy sceptre,
While thy brow youth's roses crown.

PETITION TO TIME.

BY BARRY CORNWALL.

Touch us gently, Time!
Let us glide adown thy stream
Gently,—as we sometimes glide
Through a quiet dream!
Humble voyagers are we,
Husband, wife, and children three—
(One is lost,—an angel, fled
To the azure overhead!)

Touch us gently, Time!
We've not proud nor soaring wings
Our ambition, *our* content
Lies in simple things.
Humble voyagers are we,
O'er life's dim unsounded sea,
Seeking only some calm clime;
Touch us *gently*, gentle Time!

MISCELLANEOUS.

ILLUSTRATIONS OF POLITICAL ECONOMY.

Miss Martineau's 'Illustrations of Political Economy' are very entertaining and instructive books. The first is entitled 'Life in the Wilds.' From this we gave an extract in the Register of July 28. The second is called 'The Hill and the Valley.' We give here a specimen of it, from the second chapter. Though not the most interesting part of the book, it has sufficient interest to keep alive the attention; and by its valuable instruction will well repay the time spent in its perusal.

ESTABLISHMENT OF AN IRON-WORK.

Under the active management of Mr Wallace, the establishment of the iron-work proceeded rapidly. It was set on foot on rather a small scale at first, there being but one furnace erected. There was a house built for Mr Wallace, and a great many dwellings for the laborers, so that the place presently bore the appearance of a village.

There were several partners in this concern, though their names did not all appear in the firm. Mr Leslie, the richest of them, lived in London, and was a Member of Parliament. He advanced a great deal of money to carry on the works, but took no trouble in the business, besides signing his name to papers sometimes, and receiving his large profits when the accounts were made up. Mr Cole was also rich. He held about one third of the whole concern, and was far more interested in the proceeding than Mr Leslie. Mr Bernard, the third partner, had sons whom he wished to be instructed in the management of an iron-work, and he resolved to settle himself and his whole family on the spot, and to be an acting partner. Mr Wallace was possessed of less property than any of his partners; but he held a good share of the concern in consideration of his devoting his whole time and exertion to business.

CAPITAL.

When Mr Wallace came to establish the iron-work, he did not bring all his own capital or that of his partners in the form of money. Their capital was divided into three parts—the implements of labor, the materials on which labor was to be employed, and the subsistence of the laborers; or —which is the same thing—the money which would enable the laborers to purchase their subsistence. In the first division were comprehended the blast furnace, the refineries, the forge, and mill, with all their machinery, and the tools of the laborers. All these might be termed instruments of labor. In the second division were reckoned the iron ore, the coal and limestone, which were purchased with the estate. In the third division were included the wages of the workpeople.

It gave Mr Wallace great pleasure to go round the works and see how the employment of this capital afforded subsistence to nearly three hundred people, and to remember that the productions of their labor would promote the comfort and convenience of many hundreds or thousands more in the distant places to which the iron of this district was carried. He made this remark one day to his friend Mr Hollins, when he was taking him round the works and pointing out what progress had been made since his last visit. 'It indeed is rather better employed than if it were locked up in a chest,' said Mr Hollins. 'I wish we could persuade our old friend [Armstrong] on the hill to invest his two hundred guineas in your concern. His daughter would be very glad of the proceeds, you would be glad of the increase of capital, more iron would be prepared for the use of society, and more laborers provided for here.'

'Two hundred guineas would certainly go some little way towards procuring all these advantages and the least of them would be preferable to letting the guineas lie by as useless as so many pebbles. Not one of all the owners of capital round us would be guilty of such a waste of the soureces by which society must live.'

CAPITALISTS

'And, pray, how many capitalists do you reckon besides yourself?' said a voice near.

The gentlemen turned and saw a strange looking figure standing just behind them, whom Mr Wallace remembered to have seen repeatedly, within a few days. He was a strong, hearty-looking man of abont thirty, with a cheerful countenance, but a most destitute appearance. His clothes hung in tatters about him; he had neither hat, shoes, nor stockings. He had lingered about the place for some time; now seating himself on the hills near and watching the laborers for hours, and then coming down to talk with them till sent away by the overlooker.

'Pray who may you be, friend?' asked Mr Wallace.

'If it suits you to call me Paul, that name will do as well as another,' said the man. 'Add if you want to know my profession, I will tell you that I am just about making my choice; and if you further inquire what is my business here, I answer that I have come to suit myself.'

'Indeed! you seem to make very sure of suiting me,' said Mr Wallace. 'But I would have you know that we allow no idlers on our premises.'

'Show me the hardest laborer in your works, and I will engage to do more than he.'

'In which department?'

'Why, it would be bad policy to own oneself ignorant of all; so I came down this morning to find out which sort of labor is best paid; and to that I will swear myself equal. But I think I must begin humbly; so, suppose I take a pick and work at the tunnel? I will tell you tomorrow how my new way of life suits me. So good morning.'

'Stop, sir. Let us hear a little of your old way of life, if you please. I should like to know where you picked up so much assurance. I thought you were a beggar not a laborer. There is no difficulty in getting employment in this neighborhood, and the lowest wages that ever were given would find you better clothing than you have on.'

'Very true,' said Paul 'You are right in every particular. I have been idle, as far as the labor of the hands is concerned, for nearly six months; but I have all the time been busy observing and reflecting, in which occupation my neighbors have been kind enough to indulge me by giving me food as often as I said I was hungry.'

'And pray what were you six months ago?'

'That I will leave untold, that you may have the amusement of guessing how it is that I speak so little like either a beggar or a laborer. All that you are concerned with is, what I am now. I am a man with a strong pair of arms to work, and a strong mind to persevere.'

'I am afraid that you are too proud a gentleman to work under the eye of the overlooker, which you must do if you work for me at all.'

'What matters it to me where the overlooker stands, as long as he does not hinder my work? None but knaves fear being watched, and I am an honest man.'

'If your account of yourself be true, it is a pity you should be a beggar. I will call the overlooker and bid him set you to work.'

'First answer me, unless you have any objection, the question with which I introduced myself to you. Remember how many of your inquiries I have answered, and be pleased to observe that the tunnel-workmen are going to dinner, so that I have nearly an hour before me, which might hang heavy, as I have no dinner to eat.'

The gentlemen were so much amused at the oddity of this man, that they did not walk away, as many would have done after such a speech. Paul's manner, though free was not disrespectful, and his language testified that he must have held a superior situation to that in which he now appeared.

'Am I to refer your hint about a dinner,' said Mr Wallace, laughing, 'to your old trade, or your new one? Are you begging your dinner, or do you wish for it as wages in advance?'

'Neither the one nor the other, sir. I used to wait for my dinner till seven for fashion's sake: and now I can wait till six for honesty's sake. By that time I hope to have earned my meat; and from the moment you promised me work, I gave up begging. I shall beg no more.'

Mr Wallace thought, however, it would not be fair play to let Paul begin his labors hungry. He called to Briggs one of the cokers, and asked if he had more dinner in his basket than he wanted. He had.

'Well, then, give this man some, and he will pay you to-night, and if he does not, I will.'

'And now,' said Paul, after apologizing for eating in the gentlemen's presence, 'will you tell me who are capitalists here besides yourself?'

'Every man about the works might be so, except perhaps yourself, Paul; and you may be a capitalist six hours hence.'

'That depends upon what we mean by the word,' said Paul, smiling. 'Do you mean by capital, something produced with a view to further production, or any production which may be exchanged for some other productions? There is a vast difference between the two.'

'A great difference, indeed,' observed Mr Hollins. 'Parry, the overlooker, is a capitalist, for he has saved money enough to build yonder cottage, which he lets at a rent of five pounds a year; but is Briggs, the coker, a capitalist? He has property, I know: a bed, a table, and a few chairs, and other articles of furniture: but as these are not instrumental to further production can they be called capital?'

'In a certain sense they might,' said Mr Wallace; for they might be turned into money, which could be employed productively.'

'But if that only is capital which is produced with a view to further production,' said Mr Hollins, 'I hope there are a good many among your three hundred laborers who are capitalists in this sense.'

'Several,' said Mr Wallace; 'and such I reckon benefactors to society; but there are also many who, having a roof over their heads and something to cover them, are satisfied, and spend all their earnings as fast as they get them in a way which brings no return. Such men become, sooner or later, a burden to the community.'

A deep sigh from Paul made the gentlemen look at him, and they were struck with the melancholy expression of his countenance. When he saw that he was observed, he roused himself and put in his word again.

'I have heard people say you may see plants grow in a thunder-shower, and that the sun sees a baby grow in a summer's day; but neither is so easy to be seen as the growth of capital. I should like to be by at the opening of a new iron-work,—not with all the helps that we have about us here,—but where people had only their wits and their hands to depend upon. That would be the place to watch capital from its birth, through all the stages of its nursing, till it was full grown like yours.'

'Let us hear your notion of the process, Paul.'

GROWTH OF CAPITAL.

'I suppose it might occur to a shrewd man, finding a lump of the mineral melted in a very hot fire and hardened again, that it would make better tools than wood. He would heat his lump and beat it with stones while it was hot, and bend it, and notch it, and sharpen it in a rude way, till he would be so much better off for tools than his neighbors, that they would try to get some like his. If they could not find any more ironstone, he would use his tools to dig or pick it out of the earth for them.'

'Then, Paul, his tools would be his capital.'

'Certainly: his tools would be capital arising from labor, and tending to further production. His neighbors would pay him well in such produce as they could spare for furnishing them with iron, and they would all set about making tools. They would soon find that they could get on faster and better by dividing their labor; and so one would keep up the fire, and another would see that the ore flowed into the hole as it should do; and another would beat it while soft, and another would notch it into a saw, and another sharpen it into an axe.'

'Very well then. As there must be labor before capital, there must be capital before division of labor.'

'To be sure. There would be nothing for them to divide their labor upon if they had not the ironstone, which is their capital as much as the first man's tool is his.—The more tools they make, the more ore they can procure.'

'So the division of labor assists the increase of capital.'

'There is the beauty of it,' replied Paul. 'They play into one another's hands. Labor makes capital; capital urges to a division of labor; and a division of labor makes capital grow. When the people we are talking of are all supplied with tools, (which have gone on improving all this time in the quality of the metal as well as the make of the implements,) they begin to traffic with the next district, bartering their manufacture for whatever productions they may agree to take in exchange. As their manufacture improves, they get more wealth; and then again, as they get more wealth, their manufacture improves; they find new devices for shortening their labor; they make machines which do their work better than their own hands could do it, till an iron work becomes what we see it here,—a busy scene where man directs the engines whose labor he once performed; where earth and air and fire and water are used for his purpose as his will directs; and an hundred dwellings are filled with plenty, where, for want of capital, men once wrapped themselves in skins, to sleep on bare ground, and cut up their food with flints.—So, now that I have given you the natural history of capital as I read it, I will wish you good morning, and go to my work.'

'Paul, you astonish me,' said Mr Wallace. 'How is it that one who understands so well the history of wealth should be so detitute?'

'Do not you know,' said Paul, turning once more as he was departing,—'do not you know that the bare-headed pauper understands well what is meant by a kingly crown? Do you not suppose that the hungry children who stand round a fruiter's door see that a pine-apple is not a turnip? Then why should not I, clothed in rags, be able to speak of wealth? I told you my head had not been as idle as my hands, On yonder crag I have sat for weeks, watching the busy crowd below, as the stray-sheep marks from a distance how the flock browzes by day and is penned in the fold at night. The stray sheep may come back experienced in pasturage, and not the worse for his fleece being torn by briars; and I, for all my tatters, may, by tracing the fortunes of others as on a map, have discovered the best road to my own.'

As he said these last words, he held forth his hands, as if to intimate that they were to be the instruments of his fortune, and then, with a slight bow to the gentlemen, hastened to the tunnel where he was appointed to work, leaving his companions to express to one another their curiosity and surprise.

ENGLAND AND AMERICA.

We quote the following paragraphs from the July number of the London 'Christian Observer.'

"The friendly and edifying intercourse which has taken place during the last few years, between religious persons in Great Britain and the United States of America, has done so much towards drawing together the ties of amity and mutual respect between the two countries, at least the virtuous part of both, that if any statesman of either, should, for party purpose, wish to foment jealousies between them, or to precipitate them into hostilities, he would find on both sides of the water a formidable host of opponents to thwart his nefarious project. Indeed, independently of the religious amity which so happily subsists between the two countries, every sound political economist, every honest and enlightened statesman, and every true patriot, desires to cherish friendly and neighborly intercourse, conducted upon principles of mutual respect and esteem; and disclaims, despises, and spurns the absurd party-spirited and drivelling gossip of Quarterly Reviewers, and other elderly gentlemen, and their caterers of falsehood and folly, male and female, who have disgraced themselves and their country, by their foppish vanities, and affected patriotic contempt for all that is American.

"We have thought it would conduce to a further mutual acquaintance between the religious part of the community in both worlds, if we were occasionally to publish interesting biographical notices of Transatlantic divines, whose names and virtues, (with comparatively few exceptions,) are scarcely known in England; whereas our eminent men are as familiarly known, and as highly valued in America, as in their native land."

The 'Observer' proceeds to quote from the 'American Quarterly Review,' various passages relating to New England divines. To the word 'female,' in the expression 'caterers of falsehood and folly, male and female,' are appended the following remarks in the form of a note.

"We are sorry that our courtesy should be taxed to say female; but with Mrs Trollope's late silly, flippant book thrust in our faces at every corner, we cannot, in conscience, omit the epithet. The contempt, (indignation were too elevated a word,) with which such effusions are viewed on the other side of the Atlantic, may be judged of by examining the critique on Mrs Trollope and her friends of the Quarterly, which has just reached us in a recent number of a respectable religious publication, the 'New York Observer.' It is contained in a letter from an American gentleman who was travelling in England, addressed to the conductors of that publication. We omit several passages containing personal allusions, the republication of which might not only be open to the law of libel, but is unnecessary to our purpose, as we have nothing to do with the authoress, but only with her book; and this we find to be full of vulgar party-prejudices, illiberality, scandal, and sneers at religion and decorum. The following is all that we think it requisite to extract of the "Yankee" comment; and we envy not the Quarterly critic the castigation which he has drawn down upon himself and his ally.—The Fanny Wright alluded to is the Mary Woolstoncraft of America, a goddess of reason, lecturer on moral philosophy, a mother, says the Quarterly, though not a wife, and the would-be founder of a new sect."

The article alluded to by the Observer, and which is given there at length, is too long for our purpose, and after what has been published on the subject is unnecessary. We will give only two or three short paragraphs.

"We, *Americans*, as they call us here, have received another scurrilous attack in the Quarterly Review, as you will see, and doubtless hear—as it must be likely to make some little talk. One Mrs Trollope ..... has found it convenient to make an excursion of two or three years through our country, and has had the *cleverness* to make a *clever* book, 2 vols. on 'The Domestic Manners of the Americans.' The long fasting of the Quarterly, having created a most voracious appetite of this particular kind, had prepared them well to pounce on the offer of such prey. And here is their first sentence: 'This is exactly the title-page we had long wished to see.'

"And who do you imagine this Mrs Trollope is, that is in such high credit and authority with the Quarterly, and into whose fellowship and sympathies they have so cordially entered? A companion and fellow-laborer with Fanny Wright. And yet such are the kennels into which the Quarterly Reviewers stoop to descend, that they may rake up and gather materials for abusing a community, which they have resolved, in despite of all evidence, and pledged themselves, to hate and persecute.

"But you must not imagine that I hold the English community generally responsible for the sentiments expressed in the Quarterly Review. Be that far from me. Although such slander always has its influence to the prejudice of those who are traduced; yet the circle in England is very limited, in which it is entertained either with satisfaction or credit. As I have before had occasion to remark to you, we have as much respect in this country, as we could reasonably expect or desire. And that estimation, ordinarily favorable and generous, has long been acquiring its slow and sure dominion in the public mind."

NEW BOOKS.

Just published and for sale by L. C. BOWLES, No. 362 Washington Street,

The Young Christian; or a Familiar Illustration of the Principles of Christian Duty. By JACOB ABBOT, Principal of the Mount Vernon School, Boston.

Flora's Interpreter; or the American Book of Flowers and Sentiment. By Mrs SARAH J. HALE.

Report on Spasmodic Cholera; Prepared by direction of the Massachusetts Medical Society.

The Refuge; in the time of Plague and Pestilence.

Biography of Self-Taught Men. By B. B. EDWARDS.

Life of Galileo Galilei, with illustrations of the advancement of Experimental Philosophy.

The Sylva Americana; or a Description of the Forest Trees indigenous to the United States, practically and botanically considered. Illustrated by more than 100 engravings. By D. J. BROWNE.

Domestic Manners of the Americans. By Mrs TROLLOPE.

Library of Entertaining Knowledge. Vol. XII. Part 2d.—Insect Miscellanies.

Knowledge for the People; or the Plain Why and Because. No. 12.

The Young Man's Own Book; a Manual of Politeness, Intellectual Improvement and Moral Deportment; calculated to form the Character on a solid basis and to insure respectability and success in life.

Mr Quincy's and Mr Prescott's Orations, delivered 4th July, 1832, before the City Council and Inhabitants of Boston. Also, a new edition of Sprague's Oration, delivered 4th July, 1825. July 28.

THE CHRISTIAN'S MANUAL

FOR SUNDAY SCHOOL TEACHERS.

L. C. BOWLES, 362 Washington street, has for sale a few copies of the "Christian Teachers's Manual," old and new series, comprising six volumes, embellished with a number of lithographic drawings, which will be sold at the very reduced price of $2, 50 per sett; mostly bound in cloth, and lettered, being *one third* of the subscription price. This work is very valuable for Sunday school Teachers, or Juvenile Libraries, and an opportunity is now offered of obtaining it at a very low price.

Also for sale as above, a few sets of the 'Unitarian Advocate,' and 'Liberal Preacher,' at reduced prices. Aug. 4.

LIBERAL PREACHER,

FOR AUGUST, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for August, 1832.—New Series, Vol. II. No. 8, Containing a Sermon by Rev. G. W. BURNAP, of Baltimore. *Subject*,—"The Life of the Soul." Aug. 13.

BLANCHARD ON REGENERATION.

For Sale at the Christian Register Office, corner of Washington and School Streets, at a reduced price, a Treatise on "The Christian Doctrine of Regeneration, by I. H. T. Blanchard."

TRACT No. 62, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 61, of the first series of the American Unitarian Association, for August, entitled "The Gospel Exhibited in a Unitarian Minister's Preaching. By GEORGE R. NOYES." pp. 36. Price 5 cents. Aug. 4. GRAY & BOWEN.

UNITARIAN ADVOCATE,

FOR AUGULT, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 2, for August, 1832.

CONTENTS.

The Christian's View of the Pestilence; The Gospel Virtue of Temperance; An Apology for Unitarianism; Extravagant Doctines; Salem Correspondence—Terms of Christian Communion.

Intelligence.—Annual Visitation of the Divinity School at Cambridge; Philanthropic Society of the Divinity School, Cambridge, Unitarian Ordination. Aug. 10.

WHITMAN'S SERMONS.

For Sale at the Office of the Christian Register, "Village Sermons, Doctrinal and Practical. By BERNARD WHITMAN." Aug 4.

MORMONISM.

The pamphlet on Mormonism, referred to in a communication in this day's Register, is for sale at this office, and by B. B, MUZZEY, No 27 Cornhill. Aug. 18.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector, after the first month of their year,—*two dollars and seventyfive cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscripticns discontinued except at the discretion of the publisher, until all arrearages are paid.

Interest will be charged on all subscriptions, from the close of the year when they became due.

All communications to the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brattleborough, Vt.	G. C. Hall.
Burlington, "	Rev. G. G. Ingersoll.
Bridgewater N., Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Cincinnati, Ohio,	W. P. Rice.
Eastport, Maine,	Daniel Kilby.
Easton, Mass.	Daniel Reed.
Hingham, "	David Andrews, jr.
Keene. N. H.	John Prentiss.
Kennebunk, Me.	James Osborn.
New Bedford, Mass.	William Howe.
New York,	C. S. Francis.
Portsmouth, N. H.	John W. Foster.
Portland, Me.	Samuel Colman.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Trenton, N. Y.	I. B. Pierce.
York, Me.	G. L. Emerson.